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PLEASE CONTINUE

On October 1/14, those Orthodox who are following the Russian Orthodox calendar will celebrate the Protection of the Holy Virgin. This Holy Day is especially touching and festive. It is a pure Russian Holy Day in spite of the fact that the event commemorated did not occur in Russia but in the Byzantine Empire.

The account of the occurrence, which is the basis for this celebration, can be found in the life of St. Andrew (956), the Fool for Christ, whose memory is celebrated by the whole Orthodox Church on the 2nd of October.

It tells us that at this time the robe, veil and part of the sash of the Mother of God were being preserved in the Blachernae Church in Constantinople. (See August 1997 issue.)

During the Vigil Service at 4 a.m., St. Andrew and his disciple, St. Epiphanios, were astonished to see a majestic woman walking toward the ambo before the altar escorted by St. John the Baptist, St. John the Theologian, other saints and the choirs of angels. Upon reaching the center of the church, she knelt down and remained in prayer for a long time, and Andrew and Epiphanios saw that her face was bathed in tears. She then advanced further into the church until she was before the altar table. She also knelt here and prayed, then she removed her veil, which shown like lightning, and draped it over her arms and extended it over the people who were in the church. The church was packed as a large army of Saracens was preparing to attack Constantinople and conquer it and the inhabitants had thronged to Blachernae to entreat God with prayers and hymns to save them. In the Matins for the day we hear: "As they beheld the Queen of all ... with outstretched arms in the air, she prayed for the peace of the world, the confirmation of Orthodox Christians, and the salvation of our souls."

This account is beautifully rendered in the icon for the Protection which can be seen on the table in the center of the

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I may not pass this way again,
Lord, let me love and give
And do according to Thy will
While on this earth I live!

UNINVITING PLACE

Archpriest Ihor G. Kutash, Ph.D.

In the Gospel reading of Luke 6:31-36, we are encouraged to enter into a part of our soul which is dark and uninviting. It is the place whence come the feelings of hatred, of the thirst for vengeance, for violence. Our Lord issues this invitation to us by telling us to love our enemies and to do good to them. It is a very hard thing He is asking us to do. It is hard enough to act in this way to those who have done us some personal wrongs. But it gets even harder.

There are actions committed by people that are so evil, so horrible, that it seems to be impossible to forgive them. For example we can mention the famine perpetrated in Ukraine in 1932-33 by Joseph Stalin and his agents, in which millions of people died in the worst way imaginable. In the midst of this horror some people were pushed to do unspeakable things to survive or because their minds went off the rails. Ludmilla Bereshko writes about this in her newly-published book **The Parcel from Chicken Street and Other Stories.** Or we can think about the atrocities done by the Nazis or recently in Ruanda or Bosnia. How is it possible to love people who committed such beastly – no, worse than beastly things?!

To begin with we must say very firmly that it can never be a question of denying or minimizing the horror of acts done by human malice. For every action there are consequences. The atrocities perpetrated by people who yielded their wills to the murderous monsters in their own heads or at the helm of certain governments or political – or religious – groups, have as their consequence the fact that those victims who survived – or those who survived the victims – are forever marked by what they endured. As long as they live they may never stop thirsting for vengeance or

(Continued on Page 33, Col. 2)

THE IKONOSTAS

WHAT IS THE IKONOSTAS? It is a partition dividing the sanctuary (altar) from the body of the church building.

The ikonostas has three openings. In the center there is an opening which has two doors split in the middle. These are called the Holy Gates. There are two openings on either side, called the north and south doors. On the Holy Doors we find the ikons of the evangelists and the annunciation. On the other two doors, known as the deacons' doors, we find ikons of St. Michael and St. Dimitri.

The ikonostas is sometimes called an ikon screen, for on it we find many ikons, among them that of the Saviour, the Mother of God, the Last Supper, the twelve apostles, the prophets, the major twelve holy days, many saints, and events from the Old and New Testaments.

Behind the Holy Doors, we find a curtain hung. This curtain is in one piece and is pulled aside during certain parts of the service.

WHAT IS THE HISTORY OF THE IKONOSTAS? In its present form and ritualistic uses, it is a development which traces its beginnings to very ancient Old Testament times. During the Theocratic reign of the Hebrews, God Himself (Exodus 35:1-4; Chronicles 28,19) through the lineage of Abraham and his descendants gave direct instructions and laws by which mankind could receive redemption from the downfall.

In Exodus 26:31-33 we read the instructions which were given by God to Moses:

"And you shall make a veil of blue and purple and scarlet, and fine-twined linen of skillful work, with cherubims shall it be made. And you shall hang up the veil under the clasps, that you may bring within the veil the ark of the Testimony, and the veil shall divide for you the holy place and the Most High.

Here we learn that the ark was to be placed behind the veil (curtain) with an altar on which were to be placed two

(Continued on Page 33, Col. 1)

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CHRONOLOGY

OCTOBER 1997

DIED: Metropolitan Vladimir (Nagusky) in Arizona.

HELP TO RELATIVES AND FRIENDS IN RUSSIA can be sent through CRA Guardianship. This program includes direct financial aid to needy families selected by their U.S. "Guardians" who contribute a minimum of $10 per month. Call Oleg Reutt at 415-883-5368 for info.

THERE WERE ABOUT 50 children in St. Tikhon's Orphanage in So. Canaan, Pa. in the years around 1920-21. Some of the children were true orphans but many were there because a mother died young and the father could not care for them or for some other reason. Now descendants of these children are interested in hearing about the life there. If you are interested in being put on the mailing list, contact us.

THE FIRST NATIVE RUSSIAN PRIEST was ordained in Moscow for the Roman Catholic Church. He attended the seminary in Wroclaw, Poland. Until this time, all the Roman Catholic priests in Russia have been foreigners.

CONCERNED INDIVIDUALS are writing to their congressman, questioning the policy of severely restricting the number of visas being issued for citizens of Ukraine to visit in the U.S.

LEMKOS were forcibly moved out of their homes in Poland as part of an operation called VISTULA. The primary areas affected were in the Sanok and Lisko areas and the war devastated areas of Krosno and Jasko. They were resettled in the Lvov, Ternopil and Sambir areas of Ukraine. Their properties were confiscated and now many of the villages including the cemeteries have been bulldozed. Nothing remains.

SHENANDOAH, PA. A $250,000 memorial to miners was dedicated on 15 September 1996. Many of the miners were from the Carpathian area in Europe and included Orthodox and Greek Catholic men. The first Eastern Church was organized there in the late 1880's.

MASTIC, the basic ingredient in Holy Myrrh, is prepared from trees grown on the island of Chios.

HEBRON on the West Bank in Israel is often in the news because of disputes between the Palestinians and Israels. Now the Russian Church in exile and the Russian Orthodox Church (Moscow) are in contention over a monastery located in Hebron, which has been in the possession of the Russian Church in exile since the 1920's. It previously belonged to the Moscow Patriarchate.

YELTSIN VETOES the New Religious Law. He was pressured by the U.S. Senate, which threatened to cut off aid to Russia if the legislation was passed. President Clinton sent a personal note to Yeltsin. The Roman Catholic Church appealed to American officials to exert pressure on Yeltsin. Yeltsin and the Patriarch are currently negotiating on the law (regulation).

THE 4TH ANNUAL EVFROSINY PEDAGOGICAL READINGS in Minsk, Belarus was attended by 250 people from Belarus and Lithuania. Metropolitan Filaret in his address hoped that Belarus becomes the first state of the former USSR where religion and secular education would be combined.

MEETING FOR THE FIRST TIME IN 44 YEARS, the Holy Synod of the Bulgarian Orthodox Church established its independence from the State. It annulled the regulation imposed by the communists whereby the patriarch had to be approved by the government.

A 1762 MANUSCRIPT stolen from Mt. Athos has been located in the National Historical Museum of Sophia in Bulgaria, where it was catalogued in 1996. It will be returned to St. George Monastery on Mt. Athos after an absence of 17 years.

IN AN INTERVIEW FOR CHRISTIAN HISTORY MAGAZINE, Patriarch Bartholemeu said that the greatest challenges facing Orthodoxy today are "The same challenges which all Christians and religions face: unbelief, secularism, decrease of spirituality, loss of hope. In particular, Orthodoxy faces the consequences of a long domination by atheistic regimes in lands which were by long-held traditional Orthodox, and the resulting cultural and discontinuity and spiritual vacuum.

Orthodoxy is confronted with the zeal of many Western Christians, especially from America, who are, hastily, attempting to fill that vacuum and are spiritually pilfering the house of their brethren. It would have been better for these zealots, their sponsors and supporters, to have spent some time studying Orthodoxy ... what it means to be a disciple of Christ and to witness the gospel in martyrdom."

SERGEI RACHMANIOV'S PIANO has been found in an obscure club in a Russian village. The Becker piano was used by him before he left Russia in 1917. It will be placed in the newly-restored Rachmaninov estate museum in the Tambov region.

THE GEORGIAN ORTHODOX CHURCH, headed by Catholics-Patriarch Ilia II, which joined the World Council of Churches in 1962, has now decided to leave the organization as well as the Conference of European Churches. The Patriarch served as one of the WCC presidents from 1979-1983. It is the first Orthodox Church which has made this move.

NAMED AS PRESIDENT OF HELLENIC COLLEGE/HOLY CROSS in Brookline, MA is Bishop Isaiah of Denver, a graduate of the school in 1960. One of his immediate goals will center on defining a clear distinction between the administrative and academic spheres of the school and focusing more intensely on educating candidates for the priesthood. He perceives his role strictly as administrative and not academic.

•Please Continue

church on this Holy Day.

Why do the Russian Orthodox and their descendants love this Holy Day so very much, naming many churches to it – The Protection? It is believed that the Mother of God, in answer to the prayers of the faithful, showed her miraculous protection not only to those who were praying in the church of Blachernae to spare their city, but to the entire generations of Christians. Throughout the history of Christianity, in the lives of groups and individuals, countless instances of Her Protection and intercession have been evidenced to all who petition her with fervent prayers for help.

"Hail, Our Joy, Protect us from all iniquities with Thy protecting veil."

It is sad that Orthodox Christians have forgotten the Protection of the Mother of God and a worse shame that some parishes no longer honor this event even though the Holy Day was so majestically commemorated that the church placed it on the calendar to be celebrated equally with the other main Holy Days.

Please continue this observance!

•The Ikonostas

golden cherubims who were to guard the ark of the Testament with their wings. The curtain was to separate the holy place (body of the church) from the Holy of Holies (altar).

Accordingly, in the temple of Solomon on Mount Moriah (2 Chronicles 3:1) the holy place was separated from the Holy of Holies by the veil or curtain. All later temples were built in similar form and always had the curtain. It was the curtain, which in the instant of Our Saviour's death, was ripped vertically into two. This signified that the rituals and laws of the Old Covenant would now be replaced and fulfilled by the ritual and law of the New Covenant. It is also the reason why the curtain behind the Holy Doors is in one piece not divided or "ripped" in two. The curtain is called: Katipatisma.

In the early days of Christianity, strong doors were built in front of the veil to keep worshippers away from the Eucharist during certain periods and to guard against the pagan persecutors of the faith.

ALASKA FUND

Helping to send copies to Alaska are Eva Chupinsky, Carolyn Herman, Aleksy Szachnowicz, George Sichuk, Eva DeMay, Mary Petrochuk.

•Uninviting Place

justice.

It is simply impossible to pass quickly from a feeling of excruciating physical or emotional pain to the desire to forgive and to love. If one were to choose to do so – to try to follow the commandment of Christ in such a desperately difficult situation – it would not be instantaneous. It would be a gradual process of growing and healing. And it would be costly. One who can say quickly and easily that he or she loves everyone has certainly not reflected upon the matter very much, and most likely has not been unfortunate enough to be marked deeply by suffering.

Yet Jesus **does** invite us to enter into this process. He encourages us to not content ourselves with loving only those who love us. He calls us to enter into the darkness and shadows of our wounds and torments and to find a way to understand and accept them. To find a new understanding of the evil that lurks in human hearts (in **our** hearts, too!), so that we can leave a past where atrocities were done and enter into a future that can be different from the past.

The process requires courage, hope and faith. We **can find** these things in Jesus, in a life close to Him through prayer and through attention to His teaching and the way they can be worked out in our lives and in the world around us. Accompanied by this resourceful and all-knowledgeable fellow voyager, let us enter into the uninviting place in our souls where we can find healing.

ORTHODOX CASSETTE PROJECT

The following cassettes are available for the month of October for $5 each. If you want the complete set for one year (Sundays) consisting of 27 tapes, send $130.

No. 18; Matt 18:23-35; Matt 19:16-26. Selections from Michael Ipolitov-Ivanov from the Divine Liturgy sung by choirs directed by Evetz, Fekula, Spassky and Borodulia. The Lord's Prayer sung by Gedda.

Compositions by Alexis Lvov directed by Spassky and a choir from Finland including Bishop's Entrance "Dostoino Yest", Holy Thursday and much more.

No. 19: Matt 21:33-42; Matt 22:1-14. Selections from the works of Fr. Turchaninoff. Rare numbers sung by a choir directed by Prof. Ledkovsky. Also one the rendition of "Only Begotten Son" sung in English.

Compositions of Artim Vedel. These are sung by four outstanding choirs from the USA and Russia. A thrill to listen to hymns from the Divine Liturgy plus Easter and Lent.

These tapes have music sung in Slavonic, a reading from the Gospel and either a Bible Study or a little on the life of the composer who is featured.

From a letter received this month: "I have been put in charge of the lending library for the tapes. Our parish members look forward to the tape of the week. Some take them to the nursing homes and listen to them together with the one they are visiting. It is a good conversation starter. In another home, several of the residents look forward to the coming of the "lady with the tape!"

WHAT IS A FRIEND?

About the time Columbus was discovering America (1492), two young friends in Germany, Albrecht Durer and Franz Knigstein, were struggling to become artists. With much raw talent but few funds for attending the university, they decided one of them should find a job and support the other until he completed school. Then he could sell his paintings and finance the other's education.

To decide which should attend the university first, they drew lots. Durer went to school and Knigstein went to work.

After a number of years, Durer was selling his beautiful paintings. He returned home to uphold his part of the bargain. Only then did he painfully realize the great price his friend had paid. Knigstein's delicate and sensitive fingers, necessary for fine painting, had been ruined by years of rugged manual labor. Although Knigstein had to abandon his artistic dream, he was not embittered; instead he rejoiced in his friend's success.

One day Albrecht Durer, unnoticed, saw Franz kneeling with his gnarled hands intertwined in prayer and quickly he sketched them and completed what we now call the "Praying Hands." Pictures and statues of these hands are readily available in many gift and religious stores.

* * * * * *

Asked to put her hand on her heart, a kindergartner put her hand behind her. The teacher asked the child why she did that, to which the child replied, "Every time I go to see Grandma, she pats me on the back and says, 'Bless Your little heart'."

WEEKLY MEDITATIONS

<u>Oct. 5 - 16th Sunday after Pentecost - 2 Cor. 6:1-10; Luke 6:31-36</u>. O Lord Jesus, You have given us various talents to use for Your glory and honor. Instead, we have dug a hole in the earth, buried them, and have not acknowledged You as the Creator of all things visible and invisible. Help us so that we do not discard Your gifts within us. Teach us to be faithful in the small responsibilities of life, so that we may be given greater things in the age to come. By Your grace, may we exhibit ourselves as true children of God in patience and in love to every person we meet today. By the power of Your Holy Spirit may we one day enter into the joy of heaven where all the saints abide.

<u>Oct. 12 - 17th Sunday after Pentecost - 2 Cor. 6:16-17 7:1, Luke 7:11-16</u>. O all-merciful Jesus, when the woman seeking a cure for her daughter who was troubled with evil spirits cried out to You, You took pity on her and restored her child back to health. You looked at the woman's deep faith and did not turn away from her heart-felt petition. Come to us, O Christ and have mercy upon our ailing souls. Cleanse us from all defilement of flesh and spirit. Perfect us in Your holiness all the days of our lives and show us how to be the temple of the Living God. Dwell within us. Walk with us. Do not despise the works of Your hands. O Healer and Physician of souls, listen to this prayer offered to You and have mercy.

<u>Oct. 19 - 18th Sunday after Pentecost - 2 Cor. 9:6-11; Luke 8:5-15</u>. O Lord of the harvest, You have called us to be Your disciples. Help us to sow the seeds of Your Kingdom here on earth, and later when we cast out our nets, may we reap abundant grace and blessings. We acknowledge our sinfulness before You. Take away our burdens and fears. May we leave behind all things that hinder Your grace in our souls. We have no desire other than to be obedient to Your commandments. We shall not cease to speak of the great wonders You carry out for those who love You. We ask You to listen to this heart-felt prayer, O Good One, and have mercy.

<u>Oct. 26 - 19th Sunday after Pentecost - Heb. 12:6-13, 25-27; Matt 8:23-27</u>. Lord Jesus Christ, we give thanks to You for all the good things, especially the gift of eternal life, which was made possible to us because You shed Your precious Body and Blood on the Cross. You instructed us to live the Golden Rule. If we treat others in the way we wish to be treated, You promised to make us children of the Most High. May Your life-giving words bring comfort to our ailing world and peace and reconciliation to battle against each other. By loving our enemies, You have shown us the way to the kingdom of heaven. Your love for saints and sinners alike reveals the vastness of Your immeasurable love. We therefore offer up to You our entire being: heart, mind and soul and ask You to have mercy on us.

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Fr. W. Basil Stroyen, Ph.D., Editor

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Copies are sent to areas other than Alaska to do mission work. Helping are: Carolyn Herman, Stephen Dzuranin, George Sichuk, Anne Dorozynski.

* * * * * *

When you read God's word in Scripture or hear it read in church, do you ever feel that the words are addressed personally to you? Once we begin to appreciate that Jesus comes to us through His word, we will be less inclined to rattle off our prayers mechanically, we will be more aware that the words we speak to God in prayer <u>mean</u> something. We shall say them more slowly, more reverently.

Dabs of Thoughts

Faith is communicated by the community of believers and the meaning of faith is developed by the members out of their history, by their interaction with each other and in relationship to events that take place in their lives.

"All Hallows" (or "All Saints") was put on the calendar of the Western Church with the consecration of a chapel of the Blessed Virgin Mary and all the Saints and Martyrs in St. Peter's Basilica on November 1, 732. In the presence of a council of 93 bishops convoked against the icon-smashers, Pope Saint Gregory III hung several icons in the new chapel.

Pope Gregory IV later ordered the feast to be kept throughout the West in about the year 835 in response to new persecutions by the iconoclasts.

When the feast began to be observed on the Celtic fringes of Europe, it came into conflict with remnants of superstition and occult practice which linked themselves to "Hallowe'en," the night before the feast, which fell at the time of an ancient Druidic observance of the beginning of winter.

Fr. C P Kelley

A Proverb from Eastern Europe says:
"If on St. Mark's (Sept. 27/Oct. 10)
It is freezing
Old Woman's Summer will be short."

The mild weather experienced in October before the onset of winter was called Old Woman's Summer (Baboe Leto) in East Europe. The English called this mild period All Hallow's Summer. The Americans named it Indian Summer, after the Indians who told them that such a time would come.

Among the Orthodox a birthday was not considered as important as a "Name day" or <u>imeniny</u>, the Holy Day of the saint whose name was received in baptism. This "baptismal" saint is a special and personal patron all through life. Parents took great care and consideration in naming their children, often choosing a name they felt would bestow blessings and good fortune on the child. As the child grew older, they were made familiar with the history of their saint, and were instructed to be inspired by their lives and examples and to pray to their saints every day.

Traditionally, the lepa tree (or linden tree) was used as the preferred wood to make ikonastasis and to use for ikons (see July issue).



EDITORS' NOTES

This is a special time in Northeastern Pennsylvania. The leaves are changing color and each day we notice a different set of trees present their unique color adding to the palette. Besides this, the air is crisp and we greet Old Woman's Summer/Indian Summer with joy. Did God put this month of beauty between our hot, humid summer and snowy, cold winter to give us a respite from weather worries? We noticed that if you plan to visit this region, the most colorful time is around Columbus Day. This is when the tour buses ply our back mountain roads.

This is also podpenkie time. Friends usually give me some for they know how much I enjoy them; but, no one will show me their favorite place for mushroom picking. There seems to be a custom – not to reveal your spot.

Please note a clarification of an item under Chronology in the August issue. We do not have the book on the Lemko area available for sale. We will research your family names and give you the village they are from if you send a stamped, self-addressed envelope with the names to us before 1 November '97.

Baby Boomers are now hitting middle age. With this maturing, they are asking themselves: "Is that all there is?" to their lives. In a book Halftime the author says: "Unlike previous generations whose bodies wore out from very physical jobs, many of the boomers have been in knowledge or service jobs that use your mind, your psyche, your emotions. They are washed out, empty on the inside, or bored. Been there, done that, so what?" In many cases, these boomers are taking a greater interest in religious matters. The religious education lessons they learned thirty or forty years ago inspire them to look deeper. One step in this direction is they are subscribing to the Packet Plan or buy individual subscriptions of The Orthodox Herald. One boomer wrote us that his mother gifted him with several binders filled with copies of The Orthodox Herald. She had kept them in a month by month order rather than by years. Now he turns to the month and finds articles pertinent to saints, Holy Days, etc. He shares them with his wife who was not Orthodox before their marriage, and she finds them fascinating! His mother certainly will qualify for the Babas Club, which is now being formed. More about it as the months go by.

To all new subscribers, keep your copies in a looseleaf notebook. File them either by month or year. They will be there for ready reference.

More and more often we see whole grain bread at the grocers. I have seen every number up to seven. Just proves the saying, "There is nothing new under the sun." Way back in the time of Ezekiel 4:9, around 550 years before Christ, we read of six grain bread of wheat, barley, beans, lentils, millet and spelt (an inferior type of wheat grown in Egypt).

God Be With You,
The Stroyens

ST. LUKE

On October 18/31 we remember St. Luke in our prayers. He was a great teacher and his writings and ikons have been passed down to us. He wrote the Gospel according to Luke and the Book of Acts. He was the first to paint the image of the Mother of God holding in her arms the Lord Jesus. Later he painted two more ikons and brought them to the Mother of God for her approval. "O Luke, discourser of God, blessed is your right hand, for by it you wrote two sacred writings of the word of God which were recorded for us – the faithful and the magnificent ikon of the Mother of God."

He was born in the Syrian city of Antioch to Greek parents. He was a physician by training. He traveled to Jerusalem where he saw the Saviour, heard His teachings and was a witness of His wonderful works. He was included among the Seventy and was sent forth to preach the Gospel. After the Resurrection, he returned to Antioch and joined St. Paul with whom he traveled to Rome. At the request of the Christians, he wrote his gospel and painted an ikon of the Mother of God.

He was the first iconographer of the church. It is recorded that he painted three ikons of the Mother of God and one of SS Peter and Paul. The man, who gave us a written portrait of the Mother of God, gave us the painted one as well.

The oldest historical evidence of Luke's ikons is attributed to Theodore, a Byzantine historian who lived around 530 A.D. and was a reader in the great church of Agia Sophia in Constantinople. Theodore tells us that an ikon of the Virgin was sent to the city from Jerusalem by the Empress in the year 450. St. Andrew of Crete and St. Germanos Patriarch of Constantinople (715-730 A.D.) also note that they saw an ikon of the Virgin by St. Luke in Rome. St. Germanos adds that the image was painted during the life of the Mother of God and sent to Theophilus. There are many existing St. Luke ikons of the Mother of God that were painted according to reproductions of his originals.

You will see St. Luke portrayed on the Holy Doors of the ikonastas as well as on the cover of the Gospel Book. His symbol is the ox, the third animal in the vision of Ezekiel (1:10), because he opens his recounting with a scene of Jewish religious life in the Temple of Jerusalem where the bull (ox) was the animal most often sacrificed.

PRESS FUND

SPASEBO/Thank You to all who help us to keep publishing. Mary Abb Carmack, Mr. and Mrs. Pete Petronka, Alexander Borowec, John Bodnar, Stephanie Chmel, Irene Allen, Allen Lucas, Catherine Shaffchick, Maya Gregoret, Mary Hritcko, Eva Chupinsky, John Barna, Kathryn Holovach, John Russian, George Sichuk, Tesha Derenbach, Charles Nicholson, M.P. Yadlosky, Vera Fairchok.

Julia and Walter George with best wishes for Mary Durham who has birthday on October 17. Margaret Petty in memory of Michael Petty. Helen Cudlic in memory of daughter Nancy and her friends Rawna, Randy and Mike who were killed by a drunken driver. Michael Bondarchuk prayers for Rev. Averky and Matushka Marie Bondarchuk. Anonymous in memory of Job. Carolyn Herman in memory of Dad John Hutchko.

* * * * * *

Just as one blessed prosphora (church bread) out of the thousands on earth is enough to nourish us with God; one brother – the one with whom God will place us in contact – is enough to place us in communion with humanity, which is the mystical Christ. And being in communion with our brother is the second commandment, the one which comes immediately after that of a loving God and is an expression of it.



It seems that each tour we make of the Carpathians we had a food which we enjoyed time and again. One year it was a Pepper Salsa, which was donated by one of the relatives, another year it was mushrooms, which we purchased on the road, and one year it was halushky, which we had for lunch time and again. Halushky, small drop dumplings, which we usually eat on fast days, were served with bacon crumbles, which gave them a delicious taste. We had almost forgotten that we ate them with skawarki, rendered salt pork bits, during the depression. Here is the recipe for Halushky with cheese.

POTATO HALUSHKY

1 3/4 lbs. potatoes
2 cups flour
1 egg
1/4 lb. bacon
14 oz. bryndza or feta cheese (large curd cottage cheese may be used)

First, fry the bacon until crisp. Drain the bacon strips and crumble them. Next, on another dish, crumble or shred the cheese. Next, grate the potatoes into a large bowl. (You may use your blender.) Add the egg and flour and pinch of salt. Mix until the dough begins to pull away from the sides of the bowl. Add more flour if necessary to make a fairly stiff dough. Spread the dough on a flat plate. With the edge of a spoon, toss bits the size of a cashew into a pot of boiling water. When they rise to the top, test one to see if done. Drain them and mix in some of the rendered bacon fat. Then add cheese and mix. Add the crumbled bacon. Eat while hot.

These are eaten as a one dish meal.

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OCTOBER 1997

1. Gal 6:2-10
2. Eph 1:1-9
3. Eph 1:7-17
4. 1 Cor 10:23-28
5. 2 Cor 6:1-10
6. Eph 1:22-2:3
7. Eph 2:19-3:7
8. Eph 3:8-21
9. Eph 4:14-19
10. Eph 4:17-25
11. 1 Cor 14:20-25
12. 2 Cor 6:16-7:1
13. Eph 4:25-32
14. Heb 9:1-7
15. Eph 5:25-33
16. Eph 5:33-6:9
17. Eph 6:18-24
18. 1 Cor 15:39-45
19. 2 Cor 9:6-11
20. Philip 1:1-7
21. Philip 1:8-14
22. Philip 1:12-20
23. Philip 1:20-27
24. Acts 8:26-39
25. 1 Cor 15:58-16:3
26. 2 Cor 11:31-12:9
27. Philip 2:12-16
28. Philip 2:17-23
29. Philip 2:24-30
30. Philip 3:1-8
31. Col 4:5-9, 14, 18

1/4 Pokrov - Protection of the Mother of God

BIBLE STUDY

In the first two chapters of the Epistle to the Ephesians St. Paul has unfolded the dimensions of the revelations of God given in the Church. The interests of the whole of mankind and of the whole universe, which it is to observe, have been fully discussed by St. Paul.

Now he is about to press upon the Christians in Ephesus the moral obligations which are involved in their Church membership. In chapter three he begins his exhortations and enforces it by reminding them of what he was enduring as a prisoner for Christ's sake. But when he has made this beginning, he pauses to add weight to his appeal by emphasizing a personal but very important consideration. The particular truth of the catholicity or universality of the Church had been in quite a special sense entrusted to him, Paul, personally, as Apostle to the Gentiles.

He assumes that his readers have heard of this, his special commission, and that it was the subject of a special revelation to himself. This special revelation to him and the accompanying commission, which he mentions in the 3rd chapter, justifies him, in particular, and more than any of the other apostles, in pressing upon his converts the doctrine which forms the special topic of his letter to the Ephesians.

St. Paul deals especially with his position as exponent of the secret of God's message. He says that he himself is a martyr to the cause of the Greek mission, and that his imprisonment and death are for the heathen. He explains how the Jewish religious inheritance belongs to the Greeks and that part of his mission is to convince the Greeks of this truth. St. Paul came to be recognized as the founder of the Greek mission, and his sufferings and martyrdom became the glory of Greek Christianity.

"Take in your hands large stones and hide them in the **mortar** in the pavement..." Jer 43:09

MORTAR

Mortar is a pliable bonding material. Three different types of mortar are described in the Old Testament: 1) bitumen (Gen 11:3), a pitch type material used to construct the tower of Babel and derived from surface oil seepage; it was used in areas where there was little clay and no lime e.g. Babylon; 2) a primitive mortar (Ex 1:14) produced from mud or clay and straw; pebbles were often added to enhance the resilience against weather (Jer 43:9), 3) lime mortar which is produced by mixing one part slaked lime (burnt limestone [CaO] Is 33:12 and water) with three or four parts of sand. All mortar except bitumen is mixed with water, sometimes with the feet (Is 41:25, Nah 3:14), to produce a thick paste which adheres to walls or binds brick or stone. It is normally 1/4 to 1/2 inch in thickness and hardens to a weather resistant and durable binding.

Historically one can follow the development of mortar throughout the Old Testament. The earliest mortars (2nd or 3rd millennium B.C.) were clay/mud and straw which was used to hold together brick or stone homes of the peasants or insignificant public buildings. In the first millennium B.C. lime mortar came into use for the homes of the wealthy or in important public buildings. The Romans developed a mortar, made of one part cement, one part lime, and three parts sand. It is quite similar to what we use today. They used it to construct buildings, walls, aqueducts, etc., many of which still stand today. In many cases, the stones were dressed (shaped) in a manner that no mortar was necessary to hold them together. Mortar is not mentioned in the New Testament, probably because cement or lime mortar buildings had become so common as to be ignored by most writers.

Mortar was used by the prophets in some metaphors but on the whole its use in the Bible is purely to describe a building material.

Larry R. Sherman, Ph.D.